2: Stefansson--248 (1908-12) 1914 Copper Eskimo
846. 117

"A young woman whose child died soon after birth a few days ago has a tiny tent to herself."

2: Stefansson--254
844, 846, 117

(1908-12) 1914

Copper Eskimo

"June 19. Belief. Pan. says Kuwûk people hang afterbirth in a high tree. Among her own people a woman with a child on her back (i.e. less than about five years) must not eat kaksrauk (black-throated and red-throated loon); if she does her child will be unable to walk or be at least a poor walker."

3: Rasmussen--27 (c. 1923) 1932 Copper Eskimo
846

"A would-be shaman must be made suitable right from birth. Even as soon as the afterbirth has been extruded the infant is lifted up and allowed to look through it, a ceremony that gives the child second sight. Later on such children are called: taRak´-ut ihilgit, i. e. those who have eyes in the dark."

3: Rasmussen--41 (c. 1923) 1932 Copper Eskimo
116, 846

"After confinement a woman does not cleanse herself immediately; if there is blood on her this may merely be wiped off with a piece of skin. She must make a fire under her cooking pot as quickly as possible after the event: her child will then walk early.

As soon as the child is put into the amaut the mother must say: may you quickly and always have meat."

3: Rasmussen--41-42 (c. 1923) 1932 Copper Eskimo
116, 846

"The new mother must have her own small drinking bowl, and the pot in which her food is cooked must not be sold as long as the child is growing. She may only eat from her own cooking pot and must not drink too much water, especially before the end of the navel cord has fallen off.

A woman with an infant child must never have an empty water pail--it should always be full of water, otherwise the child will some day suffer from thirst. [42]

Whenever a woman with a newly-born child is about to eat, she must cut off a small piece of meat and rub it against the child's mouth, and then throw it behind the lamp. In this way she expresses her hope that the child may never want for food. A mother must continue to do this as long as her child cannot feed itself.

During the first period after a birth she must not cut up her own meat for cooking. There is no definite time for this, but it is usually a month.

Otherwise the taboo to be observed by women who have become mothers is very mild. They may sew, and they do not need to throw away the clothing they had when the child was born. The only rule with regard to sewing is that, before she begins, she must have drunk soup made from a seal or a caribou killed by her husband after the birth of the child."

3: Rasmussen--42 (c. 1923) 1932 Copper Eskimo
116, 846

"A newly-born child is wiped with the forehead skin of a caribou or the skin of a great northern diver, gull or long-tailed duck.

It receives a special garment that is open at the front. To this garment belongs a cap, which may be loose or fastened to the garment. It also receives a thong for tying the napkin, which consists of a narrow piece of caribou skin.

The first garment is never thrown away, but is kept by the parents until the child is grown up. They have an idea that the life and vigour of the child are in some remarkable manner associated with this first covering.

If a child is especially welcome, and a magic song is to be composed over it, this must be done before the child has been given the breast.

When a woman who has had a child wants to eat intestines of some animal, they must not be cut over but split lengthwise so that she may chew and swallow them more easily. This custom must be observed as long as the child cannot feed itself.

New mothers may only drink tepid water."

3: Rasmussen--42-43 (c. 1923) 1932 Copper Eskimo-1-2
116, 846

"New mothers must not burn blubber for lamps shortly after their [43] child has been born; menstruating women are allowed to do so, however.

Very painstaking mothers must not be too immoderate when eating if they have a little son, as this will make him a heavy man, clumsy in running. But there is no rule that they may only have two meals a day.

The first food a child gets is a piece of meat to suck. There is no rule that a boy must first swallow a piece of fat in order to become a good runner.

Whenever small children have their kamiks put on they are massaged at the knees so that they may not have crooked legs.

Immediately a boy has been born its little arms are lifted in an attitude as if he were about to shoot an arrow at his mother's armpit. This will make him a clever archer.

'that which is like dirt ' on the head of a newly-born child must never be washed off, but must disappear of itself.

When boys see the new moon for the first time, they must run in for a scoop of musk-ox horn, put a little water in it, and then throw the water at the moon, at the same time praying for beasts to hunt.

The following ceremony is observed when some boys are born, as for instance when my informant Hêq came to the world. When he emerged from his mother's womb he had to be taken by a woman--in this case his father's other wife, who had the hair on her temples bound in hair sticks, and the hair on the crown of her head tied up in a knot so

that it looked like the horns of a caribou. This style of hair-dressing would give him especially good luck later on when hunting. When this 'midwife' received the child she had to say: this in order that you may resemble the man whose name you get.'"